

“GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE.”

HE HATH SENT ME...TO PREACH DELIVERANCE TO THE CAPTIVES...TO SET AT LIBERTY THEM THAT ARE BRUISED

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PUBLISHED BY THE AMERICAN MISSIONARY ASSOCIATION.

ROOMS, 59 READE ST.

Price, 50 Cents a year, in advance.

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59 Reade street, N. Y.

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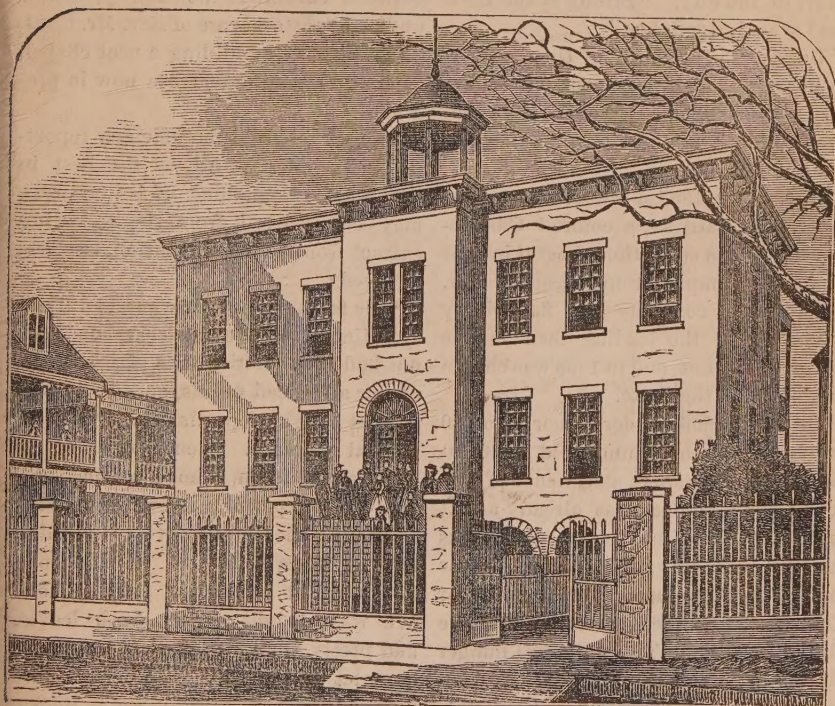
VOL. XIV.

MAY, 1870.

NO. 5.

AMERICAN MISSIONARY ASSOCIATION.

## FREEDMEN.



AVERY INSTITUTE, CHARLESTON, S. C.

### CHARLESTON, S. C.

The history of Charleston, S. C., since its settlement in 1679, under the British Governor Sayle, has been exciting and stormy. She has passed through conflicts with the Indian, devastations by fire, storm and pestilence, civil commotions and foreign invasion.

Of the southern cities, among the earliest to make common cause with

the colonies, she was first to assert her independence and draw up a constitution.

In 1776, the Palmetto Fort, on Sullivan's Island, not only withstood a fierce assault, but repulsed and almost destroyed the British fleet, in one of the most brilliant battles of the Revolution.

Later, the city was attacked by Gen. Provost, and, when later yet, besieged

by Sir Henry Clinton, she at last succumbed to famine only.

She blackened the spire of St. Michael's Church that it might not guide the British mariner. A deeper shadow on her own fair fame, was left by the smoke of the gun fired on Sumter.

But she who sat a queen has been brought low. Once beautiful residences are crumbling piles of masonry; and one is saddened by tracing the blackened path of fire, running through the heart of the city. "Strong is the Lord God who judgeth her."

Until 1865 the work of the A. M. A. in South Carolina was confined to the Sea Islands, where, under the "beneficent administration of Gen. Saxton," it prospered.

In October, 1865, a school was opened by Rev. L. Cardozo, a colored Charlestonian, whose education, begun in that city, was completed in Glasgow. Mr. Cardozo was cordially and flatteringly endorsed by the leading men in the State at this time, and in 1868 was chosen Secretary of the State.

In May, 1866, under a corps of 20 teachers, the school numbered 1,000 pupils, with an average attendance of 800. The Latin Grammar was already a text book, showing that early advantages had not been lost; for Charleston was one of the few places where schools for free colored people were allowed in the days of slavery. The universal hunger for learning, was as intense as in communities where schools had been prohibited. The present school building, erected on land purchased with money given the A. M. A. by Rev. Chas. Avery, of Pittsburgh, Pa., was dedicated May 7, 1868. The school adopted the name, "Avery Normal Institute." The cost of the building—\$17,000—was defrayed by the Freedmen's Bureau. It is both convenient and elegant. More than 1,500 different pupils have gathered there since its erection; the present number is 325;

Normal class, 60; while two have been sent to Howard University.

Mr. M. A. Warren, under whose efficient management the school has for two years past been prospered, writes of a class which is finishing algebra and about taking up geometry; also, of a fine class just 'started' in Latin; and that he hopes to fit a class of six, for Howard University, in a year.

Plymouth Church, connected with this mission, the largest colored Congregational church in the country, is now under the pastoral care of Rev. Mr. Ford. Preparations for building a neat chapel, capable of seating 500, are now in progress.

The school has been officially reported by Rev. Mr. Alvord, as the best in the State. Something of its progress, may be gathered from the following extract from a communication, recently received:

"By far our greatest want is a library. Until the present year, we have not had even dictionaries, for the use of our advanced pupils, and we should have at once cyclopædias and books, for general reference. Then, here are three hundred children, who *must* and *will* read *something*, and the devil is not slow in offering them dime novels. The day is past when worn-out, old-fashioned books are at all to the purpose here. We want bright covers, fresh leaves, and pretty pictures. For the younger ones, let us have just such books as are favorites in the North: Rollo Books, Abbott's Histories, Harper's Story Books. And suited to the older ones are Motley's, Macaulay's, Prescott's, and Greeley's Histories, Bayard Taylor's Travels, and Irving's Works.

"We wait in faith for a deep, quiet work of the Holy Spirit, and pray that our visits may not be in vain among these lowly homes. We ask our friends at the North to remember us with prayer, sympathy, and—*books!*



## NORTH CAROLINA.

### REVIVAL INTELLIGENCE.

BY REV. JOHN SCOTT.

DUDLEY, WAYNE Co., }  
March 28, 1870. }

Our church was organized on the 9th of the present month. Previous to that time there had been a steadily increasing religious interest, and two conversions. Since then the work of the Spirit has continued and increased, until it may now be said, if ever, that the "kingdom of heaven suffereth violence, and the violent take it by force." We are experiencing the most remarkable and the most powerful revival of religion, that I have ever witnessed among these people. It has given me new confidence in God and the freedmen. Most of the revivals here are scenes of great religious excitement. But our meetings have been still. Without response or motion. Last Sabbath night while we were speaking, one head after another bowed, and soon the silent tear gave place to the audible but suppressed sob, which soon became *general*, and we had a *weeping audience*; thinking of the love of Christ, thinking of the value of a soul.

The old grey-haired sinner of nearly sixty winters, the active business man of forty, and even the girl of twelve years, were among those who, with heaven before them and woe behind, declared their intention to serve God the remainder of life.

Thirteen of our best pupils last night came to the inquiry meeting with that most momentous question, "What shall I do to be saved?" Their testimony is pointed and clear. Said one, "I feel that my Saviour has called me, and I have come." Said another, assuming the earnestness of true manhood amid sobs he could not suppress, addressing some of his unconverted friends, "Dear young friends, it grieves me to see how unconcerned you are," and he could proceed no further.

We have only our regular Sabbath and Wednesday night meetings, and have closed them at about nine o'clock.

The inquiry meetings and female prayer meetings have only been held as a sort of introduction to the other regular meetings.

Christians, who merely by name belonged to war scattered churches years ago have now become active. Many come for miles away and engage lodging with friends, to attend meetings.

Night before last, one of the leading business men, the proprietor of a steam saw mill, who, with his partner, was in the habit of using intoxicating drink to excess, came and declared that he and his partner had promised with a solemn oath never to use whiskey again as a beverage, and that night, instead of buying fifty cents worth of that poison, he bought a Testament for himself, a Bible for his wife, two hymn books, and some school books for his children.

Yesterday a young girl, one of our pupils, started home from our morning Sabbath-school, and after walking a mile, was so impressed with a desire to hear something of that eternal world which now seemed so near her, that she could go no further, and turned back to listen to the word of God. Young converts are praying for each other, and the glorious work still increases.

The ability of the colored men to reason calmly and to perceive clearly the force of religious truth, is in this revival clearly established, as well as the pressing need of an intelligent christian ministry, instead of a wild, ignorant class, to lead this people.

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## GEORGIA.

A Teacher from Macon, writes:

There is considerable religious interest among the colored people here. Prayer meetings are generally quite full, and Christians in earnest, while many unconverted persons seem seeking to find light and peace. Last Sunday evening at the prayer meeting, after the preaching service, Mr. Rogers called for all who were anxious about the salvation of their souls, to come for-

ward, and I should think as many as twenty went and knelt around the front seats to be prayed for. A man who was recently converted said in the Thursday night meeting, "I feel that I am a Christian. I am not ashamed to own it." He then urged others to come to Jesus saying, "To go to Christ, you have nothing to give; all you have to do is to go to Jesus; Christ holds out His love and bids you come."

Another new convert, who united with the church last Sunday, said the same evening, "I feel to-night I do love Jesus, and Jesus loves me; I have the witness in my heart. I want everybody to love Jesus; I feel he has been so good to me. I would to God I could tell you how I love Jesus to-night. He has done so much, I can't tell you how I do feel. I want to live so that the world can see a Christian in me. To-night I would not be in the state I was in three months ago, not if I had the whole city of Macon."

This man three months ago was a drunkard. Being accidentally shot in a drunken revel, he resolved never to drink again. Mr. Rogers found him before he recovered from his wound, and talked with him upon religion. He was converted, and now stands up before us to encourage and strengthen us, and warn and help to save others.

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ATLANTA, April 7, 1870.

How I wish you could have been with us last Tuesday morning, as scholars and teachers marched a few yards, to observe the ceremony of breaking ground for the new building. About a dozen of the tallest boys, armed with shovels, led the way. Some one suggested, "We look like a funeral procession." That might have been the effect of a glance, but mourning was far from our hearts. Every one's face was beaming with joy and hope. Mr. Ware read the proclamation of the ratification of the

Fifteenth Amendment, and made a few soul-stirring remarks. Mr. Chase read some selections from Scripture. We all repeated the 100th Psalm, and sang Mrs. "Howe's Battle Hymn of the Republic." "Mine eyes have seen the glory of the coming of the Lord." We have some fine bass and tenor voices that Mrs. C. has trained to sing very sweetly with the others. Finally, when Mr. Francis led us in prayer, the hollow square of bowed heads, the boys with hats up-lifted, was a very impressive scene. I do believe that from those hearts there went up a united prayer of gratitude that our country was now not only free in name but in very deed, and that God had answered prayer, in regard to the success of our schools, not according to our faith, but much surpassing it. I do believe, too, that God heard the thanks of His poor, despised people, and will continue to prosper.

Each one then threw out a shovel of dirt, after which we all returned to our school duties. All the while we were standing there, a furious north wind was doing its best to take us off our feet; significant, it occurred to me, of the opposition we had met, and the bitterness toward the work generally. Not a year ago the corner stone of the building we now occupy was laid. The most sanguine barely hoped that during the year it might be filled. At the commencement of the second term it was full to overflowing; and now the Bureau gives us another just like it for the boys' dormitory. This building next year will be the girls' dormitory, including the kitchen and dining-room of the establishment. Just between the two buildings are a series of earthworks several feet high, thrown up by rebels as fortifications. Exactly on the site of these, some time, when the means come, as perhaps you know, it is designed to erect a large chapel for church and school-rooms. God can open the liberal heart or direct it to us, and make us as



happily and speedily disappointed in the third, as in this second building. When this is done, how will the hopes of those pioneers, Messrs. — and — be realized? I am told Mr. — was travelling in India during the early part of the war. When he returned, he told his widowed mother he must go to war. She said, "No, I have given two sons, I must keep my last one." As soon as the war was over he hastened South, saying he had done nothing to crush the rebellion, he must do much toward reconstruction. We all know how he and Mr. —, both students of Yale, and fellow townsmen, have fought both ignorance and prejudice, and pushed forward the work of education in Georgia. In less than five years a class has been raised up from the alphabet to Latin and Algebra. It was their plan at the outset, when the minds of these people were darker than their bodies, to establish a University.

How must they rejoice as they see the success and number of schools all over the State, and as they greet the more advanced pupils coming up here from these schools, to pursue a thorough course of study, in this their long hoped for Atlanta University.

#### PHEBE.

For all some days are immortal. Could life be lengthened to the antediluvian period, their pictures would yet be vivid and fresh, in the vistas of memory. Such was the day that introduced me to Phebe; the first of my experience as a southern "N. T."

Burly of form; absurdly affected in manner; with features resembling the most grotesque caricature of the African race, Phebe lacked every element of attraction. Certainly I should never have sought her, had she not sought me, and on that first school-day, piloted my stranger feet, to their new home. From this time she became my attendant. Four

or five calls daily, were not infrequent, for which some trifling gift furnished often the excuse. To remonstrance on this waste, she replied, "I feels it to be my duty."

A ring at the front door, a voice at the back, a creeping stealthy step in the hall, a dark shadow on the stair, a tap at the chamber door early or late, these all meant, — Phebe. For a time she seemed omni-present; I felt wrapped about and pervaded by her like an atmosphere. Such chance expressions fell from her lips as, "I seen yer in yer room dis mornin' 'fore six o'clock. And returning from night school, a familiar voice calling out of the gloom, "Don't step dere, Miss, it's drefful muddy," would prove our steps to be haunted.

At length Phebe came echoing the jailor's cry to the Apostles. Oh, the long, long, weary hours which were spent reading the Bible, explaining, praying, exhorting, while she, poor child, wept till it seemed she would dissolve in tears.

"What must you do to be a christian?" I often asked.

"Why, pray, an' read yer Bible, an' pray, an' go to meetin' an' pray."

My constantly enforced doctrine that faithful service, obedience, industry, truth, honesty, were required, she found distasteful.

To spend many hours, praying in the chill night air; to weep over her sin, and the story of the cross; to shudder at awfully vivid delineations of torment; to kindle at equally vivid anticipations of glory; to neglect every requirement of health, every duty of common life; to supplant the Bible, by old wives' fables; to join the "sinking Peters," and "weeping Marys," as fasting and weeping they "mourned," "going fru de wilderness;" this, Phebe thought, the way of life.

Her lack of progress was disheartening, and yet when early Christmas morning, the face so woe-begone, appeared, wreathed in smiles, and she grasped, and shook our hands with painful force, declaring that she had found Jesus, my good wishes came from a doubting heart.

I mistrusted a hope, found in the excitement of a midnight meeting and the "holy dance;" and when she begged for pieces to patch the old cloak rent by the "power," relating how she had been carried from the church insensible, my doubt redoubled.

Yet, from this time, she was another girl. Her manner became more modest and dignified, her dress less tawdry, her voice took a new tone, and her eye a light, which seemed heaven-born.

One day, trembling with excitement, she began a 'tale of woe' in style so ambitious and fervent, that language soon failed, and she fell with startling abruptness into her usual dialect. From this incoherent tirade it soon appeared that "Laura" had told idle stories about Phebe and myself, while her mistress had made the lady-like remark, that "she would not spit at" the books I had given Phebe and Laura. Very trivial, yet Phebe's rage and grief were excessive.

It was pitiful to witness the sharp struggle between "grace" and "nature." "I do want to be like Jesus and forgive," sobbed the penitent, interrupting herself passionately with, "But Miss —, I will slap her." However, grace triumphed, and Phebe, who had been quite pugilistic, gave up her revenge.

A little later, principle conquered passion in a still more signal victory.

The poor child's poverty of brain, was complemented by a wealth of affection.

She had early left school, being both proud and stupid. In excuse for an unlearned lesson she said, "My head's so thick, I can't get him. 'Pears like my head went one way an' de letters annuver." So in her own words she "done quit." and "hired out."

Long before school closed, Phebe began to anticipate our parting. The dreaded last week was a series of black days. "Real good cries," celebrated "de very las' Monday," Tuesday, &c. Tragic indeed was the finale. Deaf to condolence; utterly blind to the gaily braided jacket, reserved for this emergency, she lay upon the floor and gave way to dismal lamentation.

Poor Phebe! those feet which, though stumbling, seemed treading the narrow way, 'tis said have gone grievously astray, yet I cannot give you up.

So little the Master gave, who judges what He will require? The pardon accorded of old to her, who "loved much" may yet avail for Phebe.

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#### TEACHER'S LETTER TO A SABBATH SCHOOL.

Aunt Lucy is old and infirm, the mother of ten children, and wife to a cripple. She bears unmistakable marks of ill-usage received in the past; can neither read nor write, and is apparently without pretense of any sort.

On being questioned as to her former life, she alluded to her mistress' dislike of her praying, and then went on to say:

"De las' fracas ever I had wid her, was jus before de war broke up. Massa was away, and she said somefin,—I can't 'lect now what,—'bout my prayin, an' I said, 'I tink dere never was a time we needed to pray so much as now.' Den she struck me on de shoulder, an I jes folded my arms close togedder, so, an look at her. Den she struck me again, an said, 'Don't look at me in dat bold way,' an she kep' on strikin' me, but I held my arms down tight, and didn't say a word.

"When I got into my house I tought how many times colored women had fit derè misses, an got put in jail, an I was so tankful to Jesus for keeping me from doin so, dat I jes' began to praise Him at my wheel. I *didn't* tink any one was near; I didn't stop my work; I jes' praised Him while I spun. By-and-by a white man came to de do', wid a pistol in his han', an anudder at his belt. He says, 'Put down dem cards.' I says, 'Why, what has I done?' But dat was all he'd say, 'Put down dem cards.'

"Den he tied my feet togedder, so" (suited the action to the word), "an my hands, so, an histed me by a rope up to



a beam dat ran across de room, an den he whipped me, till I tought I should die."

"Will yer shout any more?" said he. "Shoutin in yere alone cause yer tought ye's gwine to be free!"

"No," says I, "twan't dat. I'se willin for de Lord's will to be done. You don't whip me for not doin' my work. I'll work for misses jes' as well as if I was workin for myself. An I did," she added with an air not to be doubted, "de tread dat come from my wheel was as smooth as dat from a factory. Well he beat me an beat me, an after he was tired o' dat he took me down an stamped on my neck. It's a wonder he didn't kill me."

"Why did they dislike to hear you pray? You say they were church members."

"Yes, I'se tought o' dat, miss, an I don't jes' know why, but sinner-folks *don't* like to hear no praisin. It makes 'em tink, 'why can't I feel so too?'"

"What made you shout, aunty? Couldn't you help it? Did you do it when alone?"

"Yes, mos'ly, honey; all alone, pickin cotton or at my wheel. I *didn't* want to 'sturb 'em. I'd go on prayin 'Lord, show me de way, show me de way,' an den He would speak. *P'raps* 'twas a tought," she said, answering my look of incredulity, "but seemed like 'twas a voice; I really *bleeve* 'twas a voice, for I heard the minister read the very same words from the Bible" (I can't recall the passage she quoted), "and I'd feel so happy, I'se obleeged to shout."

I tried kindly to convince her, that such transports have little to do with the essence of religion. She said:

"I wonder sometimes why I don't have such feelins now, an I 'splain it dis way. Den I was *onenlightened*, an de Lord saw fit to reveal Himself in dat way. Now I ken have my chillun read de Bible to me, an I feel different."

In a former conversation, she said, she did not love her owners, but becoming convinced that she must love her enemies as herself, she prayed at her hoe and at her wheel, till she did love them. "I loves 'em now, an when I prays night an mornin, I totes em, an feels de weight of 'em, same as my own chillun."

In answer to the question, if her husband were a Christian, she said, "Yes, he's a Methodist," (she is a Baptist), "but he gets fretted toting de cross; 'pears like he can't *wag* wid it like I can."

In speaking of religion to these people, we like to dwell on the importance of right-doing, rather than feeling, they are so emotional, but Aunt Lucy's story made such words of counsel a mockery. Let her shout, if she will; my lips were dumb. Religious instruction drunk in from infancy seemed poor; my few years spent in His service, an experience barren indeed, in the presence of her perfect love, which, casting out fear, had triumphed over brutality and wrong, making even the yoke of slavery, easy; the burden of cruelty, hate, oppression, light.

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## FLORIDA.

### "Out of their Poverty."

GAINESVILLE, FLA., Jan. 29, 1870.

While we were North last summer, our Sabbath-school began taking a collection for the Tract Society, and their donations were forwarded this month. We have proposed a monthly contribution to the A. M. A., and read extracts from the Magazine. To this they readily assented, and I send one dollar and seventy-five cents, the result of the first collection.

February 26, 1870.

We send enclosed this month a collection of two dollars and fifteen cents. It is not much, but the people are *very poor*.

Our school still continues full, though we hoped in planting time its numbers

would decrease. We sometimes hear, with relief, of a family leaving town, but half a dozen others come in their places, and the extra seats are all taken. We do not like to refuse them when they are so anxious to come. One widow woman walks four miles, with all her children. Some come from a neighborhood where a colored man teaches, and we try to persuade them not to leave that school, and the reply is, "Well, 'pears like you teaches 'em more. You teaches de Bible an' prayer, and we wants de chil'en to be like white folks."

Our temperance society has done real good. Many have left off tobacco, and thank us for persuading them to. Our first public meeting was this month. During the summer only four broke their pledge; two are out of town, and two were at the meeting, confessing their wrong, and promising, with the help of God, to do so no more, if we would only take them back. Thirty signed the pledge that night. One little girl, the other day, seeing her father drink brandy, cried out, "Oh, father, don't drink that." "Why not?" "Because it's so wicked; I would not take it to save my life."

E. B. EVELETH.

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## LOUISIANA.

### STRAIGHT UNIVERSITY.

This institution is located in New Orleans, in a quiet and beautiful part of the city, fronting on a shady street, which resembles the boulevards of Paris. It was named after its generous patron, Hon. Seymour Straight, one of our earliest and most self-sacrificing friends. The land was purchased by the American Missionary Association, and buildings, costing twenty-five thousand dollars, have been erected by Government. It was legally incorporated June 25, 1869, "with the power to confer all such degrees as are conferred by Universities in the United States."

The Normal Department, designed to prepare public school instructors, went into operation November, 1869, and already numbers fifty students. This department is aided by the Peabody Fund.

The Academic department was opened in January, 1870, and numbers two hundred and fifty students.

The Theological Department, called "Reed Theological Seminary," in honor of Dea. Josiah Reed, of South Plymouth, Mass., has a class of fifteen, most of whom are pastors of young Congregational churches.

The Medical Department, has been established with a board of eminent Professors, and will commence instruction the coming autumn. The Legislature has already appropriated for its immediate wants thirty-five thousand dollars. A large class of young men have entered the Commercial departments, and a Law school will be early organized.

Situated as this institution is, in a commercial metropolis, the centre of populous States, where there is no other University open to students without regard to race or sex, and with all its departments manned by eminent instructors, it will have rapid growth, subserve an imperative mission, and exert a vast influence in the great work of Christian civilization.

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## TEXAS.

### Texas Freedmen as Auxiliaries in the Evangelization of Mexico.

Texas contains, it is supposed, about one-fourth of a million of Freedmen. That State lies in immediate juxtaposition to Mexico. Many of the former slaves of Texas went to Mexico before emancipation. These are now inviting their former fellow citizens (of the same color) to join them. Many are accepting their invitation.

Does not this fact enhance the im-



portance of *educating* and *evangelizing* the Freedmen of Texas, so that such of them as may choose to cast in their lot with their former fellow citizens now in Mexico, may go there fully imbued with the love of Christ, which will "constrain" them to impart a knowledge of the Gospel plan of salvation, to the benighted Mexicans?

From the borders of Mexico we receive the following. The Romish and the Protestant, the Spanish and the Anglo-Saxon civilization there meet. It is but another instance of the varied moral contest that our country must pass through.

BROWNSVILLE, Feb'y 14th, 1870.

A NEW CHURCH.—SMALL BEGINNINGS.

I continue the services in the Freedmen's church in the afternoon, (on Sundays) preaching in my own house morning and evening. I organized a colored Congregational church of eight members, and we communed together on the 6th of February. The church consists of four men and four women. One of the men I baptized. It was a precious season, the first of the kind with colored people, on this river. (Rio Grande.)

EARNEST INQUIRERS.

Yesterday, after preaching and prayer meeting, one man, and one very intelligent woman, came forward and knelt to be prayed for; and the man prayed with tears and penitence for himself; neither could rejoice in hope, yet I trust a work is begun in their hearts that will make them free in Christ. Saturday evening I married a colored man and woman from Matamoras, and last evening another couple.

NO DISTINCTION OF RACE OR COLOR.

Gen. Clits (U. S. A.) has given me the key of the Freedmen's house for school and religion purposes, to admit to school, Mexicans and colored Americans, as many as will come. Mrs. Porter opened the school, as I said in my last, I think, and has fourteen scholars, colored adults

and children; others want to come but are too poor to get clothes. I hope some provision will be made for them, so that they can come. No Mexican children come in, as yet. A Mexican has opened a school, teaching the Romish catechism, perhaps to prevent their coming to Mrs. Porter's school.

Yours very sincerely,

JEREMIAH PORTER.

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PAPISTS.

From a letter written from Virginia we extract the following:

See the energy of the Papists, how they compass sea and land to make one proselyte. Are they to monopolize all the earnestness? God forbid! A few days ago I saw a very startling account of what they are doing throughout the Southern States. There are no less than from 170,000 to 200,000 colored children receiving instruction in Roman Catholic schools. Now, instead of diminishing the missionaries and teachers, as the officers of the Association are afraid they shall be compelled to do through lack of funds, in the coming year, they ought to be doubled and trebled. May there be a consecrated host raised up, who shall bear aloft the blood-stained banner of the cross against the onward march of Popery, whose emissaries are straining every nerve to gain the control of America. But it must not be so, it shall not be so; if the friends of King Jesus will only prove faithful, the victory is certain.

PREACHING AND PRACTICE.

"One of the colored men in the Presbyterian church, interests us very much by his keen way of "putting things." The other Sunday after hearing a sermon on "except these abide in the ship ye cannot be saved," he rose and putting the inquiry "how can we remain longer in the ship unless we have some money to repair and sail her?" took up a collection on the spot to defray church expenses."

# American Missionary.

NEW YORK, MAY, 1870.

## SPECIAL NOTICES.

For the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc., see 2nd and 4th pages of the cover.

## GOOD NEWS FROM BEREÄ.

Rev. J. G. Fee wrote from Berea, Ky., April 7th:

We have recently had an accession of seventeen to our church, almost all on profession of faith.

## MENDI MISSION, WEST AFRICA.

### ARRIVAL OUT OF MISSIONARIES.

We are happy to announce the safe arrival at Freetown, Africa, of the mission company that sailed from Boston, January 20th. The company consisted of Rev. G. P. Clafin and wife, Miss Emily Beeken, and Miss Elizabeth Dowling.

A letter from Mr. Clafin, dated February 18th, says they were all in good health; and the captain of their barque, who has been for twelve years passing between Africa and America, says he does not remember ever having so continuously pleasant weather. As seamen reckon time, the passage was made in twenty-six days.

## OUR CHINESE PROTEGES.

Our readers will remember that at the annual meeting, held in Ohio, last October, it was voted that the American Missionary Association, extend its benefit to the Chinese, in our land.

Three young Chinamen have accordingly been sent to Howard University, to complete the education begun in China. Perhaps a short sketch of them, would interest our friends.

Fong Affoo, is twenty years of age, and an orphan. He attended school in China, for six years. Five years since, he was sent, as a Coolie, to Cuba, where he was employed as a house servant. He has been in New York six months, and reads in the Third Reader.

Leon Assing, eighteen years old, has been six weeks in America, coming from China, where he left both parents living. His schooling in his native land extended through six years, and was intended to prepare him for the business of book-keeping. He now reads in the First Reader.

Choy Awah is twenty-one; has parents living; is one year direct from China, where he attended school eight years, and was a professional book-keeper. He reads in the First Reader, and speaks English with considerable fluency. It is said that he is descended from a noble line. Choy and Leon both wear braided cues. The intelligent faces, courteous, dignified demeanor of the three would be a pledge that our labor, is not bestowed in vain, even without the warm endorsement of their former teachers at the "Five Points Mission."

All have renounced Paganism, though not yet consecrated to the service of the "unknown God."

We have in our possession a tiny idol, of ivory, delicately carved and painted, the worship of which, Choy has abandoned since reaching our shores; and have received a letter, well worded and beautifully written in both English and Chinese, expressing the satisfaction of himself and comrades in their new home.

Tens of thousands of their countrymen in our land, equally need aid, education and Christianization.

## THE BIBLE IN SCHOOLS.

The question of excluding the Bible from our common schools, is now agi-



tating the public mind ; and the vote of Cincinnati brings that subject before us in a most serious manner.

We hold that where the majority rule, the State must, for its own preservation, provide complete education for all. We hold no education complete, which does not enlighten the conscience, and conscience can be enlightened only by instilling reverence for God and His Word. The hopes and promises and knowledge of God, taught by the Bible, strengthen and balance the mind, and thus strengthen and balance the affairs of State.

As the State needs an educated conscience, governed by principles of justice and righteousness, it must be the duty of the State to provide for the masses, an education, the tendency of which shall be to produce such a conscience. This cannot be done without the Bible.

The State must not hazard its very existence, by neglecting a work of such magnitude, or by leaving it to the possible action of religious sects. It is written, "The nation that will not serve Thee, shall perish."

A prime motive of the American Missionary Association in establishing its schools through the South, has been the desire to teach the Bible. We hold that the Scriptures are able to make wise unto salvation; that they thoroughly furnish States, as well as individuals, unto all good works, and that they should be hid in the heart of every child. We have been hiding the word of the Lord Jesus, that shall never return unto Him void, in the hearts of hundreds of thousands. And what is the result?

As these pupils establish schools, becoming in their turn teachers, they give to the Bible, the prayer, and the hymn, that place in the school, which their importance demands.

When they legislate, will they not legislate for the Bible in schools? And

has not a work been begun, which may prove the salvation of the South, as surely as the salvation of souls?

We believe if the churches will come up to the help of the Lord, and afford a knowledge of God's Word, to the millions at the South who are hungering for it, that we may yet pre-occupy the ground, and that a system of free public schools, with a Bible freely taught, shall be fully established.

#### PROPORTIONATE GIVING.

Proportionate givers are of two classes; one give a definite per cent.—a tenth, perhaps—of all they receive from salary, profits, or crops; the other a per cent. of all that they are able to save above current expenses.

The first is the more numerous, and more fully accords with the Old Testament standard of giving. Both stand in the front rank of benevolent people. Our time and property, all we have, belong to God, and we are commanded to be praying always; nevertheless, it is excellent to set apart stated proportions of time for worship, and of money for alms. Any objection to proportionate giving applies with equal force to the observance of the Sabbath, or the "still hour."

The worth of the system does not consist altogether in the amount set apart, but also in the business principle involved; and as every one can purpose in his heart to lay by in store a percentage as the Lord shall prosper him, the principle must be worthy of candid consideration.

He who takes stated times for family and closet devotions abounds more in prayer than one who prays from mere impulse, or when under the pressure of especial emotion, and proportionate givers are usually liberal givers.

A few instances will illustrate this.

1. A church numbering 135 members, gave to Foreign Missions (their favorite

cause) an annual donation of \$31. Of this donation \$20 came from a woman who had adopted the system of tithing. This was not a poor church, and probably each member would acknowledge his property to be God's, and himself but a steward.

2. A collection for the American Board was raised in a school district, in a farming region, by solicitors. But \$13 was contributed, though here too the cause was popular: \$10 of this was given by a farmer, no richer than his neighbors, who acted on the principle of giving a tenth.

3. A Sunday-school, numbering 200, voted to support a teacher whom they would send to labor under the A. M. A. There were men of wealth in the school, yet one proportionate giver subscribed \$200 of the \$245 raised. The same individual gives the larger part of all contributed by the 183 members of the church to which he belongs.

4. In a large and influential church, where were gathered many wealthy men who were considered liberal, a young man, acting upon the principle of proportionate giving, contributed more than one-fourth of the large collection taken for the A. M. A.

It would be easy to multiply incidents like these. They lead to a belief that if Christians would adopt this system, the treasury of the Lord would be full. Money would flow in, without the necessity of working up a sympathy and creating an enthusiasm.

Comparatively few possess enough to supply all the needs of life; hence it is easy to find in one's circumstances a plausible excuse for meagre contributions.

How many would think it *impossible* to keep one-seventh of their time sacred from the encroachments of temporal affairs, were it not for habit and education?

If people were educated to give a proportion of their income, liberality would

be found not only a possibility, but one of the great excellencies of the Christian life. With the money resolutely consecrated, devoted and ready for use, the battle would be over and the spirit ready to enter with enthusiasm into plans for the disposal of it. Enlargement and development of Christian life would come from the necessary devising of liberal things, and familiarity with organizations of benevolence.

Let us then give a stated proportion of time for Sabbath service; a stated proportion for family and closet devotion; a stated proportion of income (laying by in store as God hath prospered us:) as thank offerings to Him who gave Himself for us, and who giveth us all things richly to enjoy.

#### THE FIFTEENTH AMENDMENT.

The war of the Revolution was waged for *National* independence, but it was inspired by the higher and broader principles, announced in the Declaration of Independence, of *personal* liberty for all men. The first was gained, the last was not, for the nation that was freed from a foreign yoke still held slaves.

Our late civil contest was fought out ostensibly for the national unity, but underlying this was the overthrow of personal slavery. Both were reached. The emancipation of the slave saved the unity of the nation. But the freedom of the man did not complete the work. He needed the ballot to save him and the nation too. The Fifteenth Amendment completes the grand original aim. The nation is free and united, and all its people are citizens and voters.

This great event is full of suggestions:—

1. Americans may well rejoice in the stability and vitality of their political existence. This has been assailed by mightiest foes from without, and tried by the severest struggles within, but yet it approaches its centennial day not



only stronger but purer than when it began. The highest theories of its natal hour are actualities now !

2. It is cheering to mark the increasing power of moral influences in the nation. Slavery lasted long after the Revolutionary war. It was at length assailed by argument; and although truth was often met by violence, and at length confronted by deadliest war, yet it prevailed. The rapid march of liberty and enfranchisement, in the last seven years, is in gratifying contrast with the tardiness of the seventy years after the Revolution. Ideas rule in America with increased rapidity and potency.

3. It is gratifying to note the ready acquiescence of the nation in the Fifteenth Amendment. Foreigners have often noticed with astonishment that political agitations, which seem to threaten our national life, and that would bring a revolution in the old world, are here at once quieted when the voice of the ballot box, or of the law making power is heard. In this instance there has been scarcely a murmur of discontent against the amendment that gives the ballot to the negro; and in New York, Newark, and other great cities crowded with the elements hitherto most hostile to him, the celebrations of this great event are regarded with manifest interest and good feeling by all the people !

4. But perhaps the most gratifying fact of all is that the enfranchised negro is so eager to prepare himself to use aright his newly acquired power. He is not content with the honor, he tries to become an *intelligent* voter. His endeavors in this regard are worthy of all commendation and encouragement; for the nation is as much interested as he, in his success in this respect.

Nor do we deem it out of place to call attention to the essential and eminent assistance which the American Missionary Association has rendered in

this matter. Its five hundred missionary teachers, maintained in the South for several years, have given the colored man both the hope and the help which were indispensable to his success. In dark days these missionary teachers were his counsellors, and in his earnest thirst for knowledge they opened to him the means of acquisition, and gave him not only schools, but showed him that he could learn, and how he could teach others.

We must not forget that he needs more help yet. He is but a child in the experience of the practical responsibilities of life. He has much to learn, much to unlearn; he has evil passions and habits to overcome, and vigilant and unscrupulous foes to meet. It will take years yet, before he reaches the point where the Western settler is, to whom we still send missionaries, teachers, schools and colleges.

We give below, for record, the Proclamation of the Fifteenth Amendment.

#### Proclamation of the Fifteenth Amendment.

THE PRESIDENT'S MESSAGE.

EXECUTIVE MANSION, }  
March 30, 1870. }

To the Senate and House of Representatives :

It is unusual to notify the two Houses of Congress by message of the promulgation, by proclamation of the Secretary of State, of the ratification of a Constitutional Amendment. In view, however, of the vast importance of the Fifteenth Amendment of the Constitution, this day declared a part of that revered instrument, I deem a departure from the usual custom justifiable. A measure which makes at once four millions of people voters who, were heretofore declared by the highest tribunal in the land, not citizens of the United States, nor eligible to become so (with the assertion that "at the time of the Declaration of Independence the opinion was fixed, universal in the civilized portion of the white race,

regarded as an axiom in morals as well as in politics, that black men had no rights which white men were bound to respect"), is indeed a measure of grander importance than any one other act of the kind from the foundation of our free Government to the present time.

Institutions like ours, in which all power is derived directly from the people, must depend mainly upon their intelligence, patriotism and industry. I call the attention, therefore, of the newly enfranchised race to the importance of their striving in every honorable manner to make themselves worthy of their new privilege. To the race more favored heretofore by our laws I would say, withhold no legal privilege of advancement to the new citizen. The framers of our Constitution firmly believed that a Republican form of Government could not endure without intelligence and education generally diffused among the people. The "Father of his Country," in his Farewell Address, uses this language:

"Promote, then, as a matter of primary importance, institutions for the general diffusion of knowledge. In proportion as the structure of government gives force to public opinion, it is essential that public opinion should be enlightened."

In his first Annual Message to Congress the same views were forcibly presented, and are again urged in his eighth Message.

I repeat that the adoption of the Fifteenth Amendment to the Constitution constitutes the greatest civil change and the most important event, that has occurred since the nation came into life. The change will be beneficial in proportion to the heed that is given to the urgent recommendations of Washington. If these recommendations were important then, with a population of but a few millions, how much more important now with a population of forty millions, and increasing in a rapid ratio!

I would, therefore, call upon Congress to take all the means within their constitutional powers to promote and encourage popular education throughout the country, and upon the people everywhere

to see to it, that all who possess and exercise political rights, shall have the opportunity to acquire the knowledge which will make their share in the Government a blessing and not a danger. By such means only can the benefits contemplated by this Amendment to the Constitution be secured.

U. S. GRANT.

#### Proclamation of the Secretary of State.

The following is the Proclamation of the Secretary of State referred to in the Message of the President:

HAMILTON FISH, SECRETARY OF STATE OF THE UNITED STATES.

*To all whom these Presents may come,  
Greeting:*

Know ye, that the Congress of the United States, on or about the twenty-seventh day of February, in the year one thousand eight hundred and sixty-nine, passed a resolution in the words and figures following, to wit:

*A Resolution proposing an Amendment to the Constitution of the United States.*

*Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, (two-thirds of both Houses concurring), That the following article be proposed to the Legislatures of the several States, as an amendment to the Constitution of the United States, which, when ratified by three-fourths of said Legislature, shall be valid as part of the Constitution, namely:*

#### *Article XV.*

Section 1. The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of race, color or by previous condition of servitude.

Section 2. The Congress shall have power to enforce this article by appropriate legislation.

And further, that it appears from official documents on file in this Department that the amendment to the Constitution of the United States, proposed as aforesaid, has been ratified by the Legislatures of the States of North Carolina, West Virginia, Massachusetts, Wisconsin, Maine, Louisiana, Michigan, South Carolina, Pennsylvania, Arkansas, Connecticut, Florida, Illinois, Indiana, New York, New Hampshire, Nevada, Vermont, Virginia, Alabama, Missouri, Mississippi, Ohio, Iowa, Kansas, Minnesota, Rhode Island, Nebraska and Texas, in all twenty-nine States.



And further, that the States whose Legislatures have so ratified the said proposed Amendment, constitutes three-fourths of the whole number of States in the United States.

And further, that it appears from an official document on file in this Department, that the Legislature of the State of New York has since passed resolutions claiming to withdraw the said ratification of the said Amendment which had been made by the Legislature of that State, and of which official notice had been filed in this Department.

And further, that it appears from an official document on file in this Department, that the Legislature of Georgia, has by resolution ratified the said proposed Amendment.

Now, therefore, be it known that I, Hamilton Fish, Secretary of State of the United States, by virtue and in pursuance of the second section of the Act of Congress, approved the twentieth day of April, in the year eighteen hundred and eighteen, entitled, "An Act to provide for the publication of the laws of the United States, and for other purposes," do hereby certify that the amendment aforesaid has become valid to all intents and purposes as part of the Constitution of the United States.

In testimony whereof, I have hereunto set my hand and caused the seal of the Department of State to be affixed.

Done at the city of Washington this thirtieth day of March, in the year of our Lord one thousand eight hundred and seventy, and of the independence of the United States the ninety-fourth.

(Signed) HAMILTON FISH.

## MISCELLANEOUS.

### Chief Justice Chase and the Fifteenth Amendment.

The colored citizens of Cincinnati, invited Chief Justice Chase to attend their celebration of the adoption of the Fifteenth Amendment. We clip from the New York *Tribune* of April 14th, the concluding paragraph of his reply:

"Every good man must rejoice in the progress which the colored citizens of the United States, have made in education, in religious culture, and in the general improvement of their condition. Every good man must earnestly desire

their continued and accelerated progress, in the same direction; all public and private interests will be promoted by it, and it will insure at no distant day the cordial recognition of their rights, even from those of their fellow-citizens who have most earnestly opposed them. No man can now be found who would restore slavery. A few years hence, if the colored men are wise, it will be impossible to find a man who will avow himself in favor of denying or abridging your right to vote.

S. P. CHASE."

THE LAST MEETING OF THE AMERICAN ANTI-SLAVERY SOCIETY was held in Apollo Hall, New York, continuing through the day and evening. Congratulatory addresses were made by Wendell Phillips, Frederick Douglass, Lucretia Mott, Julia Ward Howe, Hon. George W. Julien, and others. Letters were read from Colfax, Boutwell, Sumner and Whittier.

The reading of letters concluded, the following resolutions were read and laid over for consideration at a private meeting:

*Resolved*, That in the ratification of the Fifteenth Amendment we see the fulfillment of the pledge which the anti-Slavery movement made to the colored population of the United States, to secure to them all the rights and privileges which belonged to them as men and as American citizens.

*Resolved*, That while social prejudices, anarchy, and the rule of the assassins at the South, and the ignorance, lack of organization, and landless poverty which must for a time weaken the Black, will all contribute to make the exercise of these rights neither easy nor always safe for years to come, still, since the voting class are never permanently wronged without its own consent, we feel that we may safely trust our clients to the general influences of civilization and Christianity.

*Resolved*, That, thanking Almighty God for the marvelous and unexampled quickness with which it has pleased

Him to do His great work, penitent for the guilty past, and grateful for triumphant and undeserved present, we welcome our wronged equal to our side, promising him henceforth to make every effort to secure to him a safe exercise of his rights, the present opportunity for social enjoyments, for intellectual and moral improvement; relaxing no whit of our watch and aid until no vestige is left in social, civil, and religious life of that hateful prejudice which has hitherto poisoned and disgraced our entire legislation, and we do,

*Therefore, Now disband the American Anti-Slavery Society.*

#### THE WESTERN FREEDMEN'S AID COMMISSION.

We are glad to communicate to our readers the following account copied from the *Cincinnati Chronicle*, of the blending of two branches of the Freedmen's work in Cincinnati, O. The aim of both has been the same, and for several years past the operations have been in harmonious co-operation. But the action recently taken gives complete unity and will be followed, we trust, by increased efficiency.

#### The Final Meeting of the Board—The Address to their Supporters.

Some time since the fact was published in the *Chronicle*, that the Western Freedmen's Aid Commission was contemplating the propriety of turning over their property and work, to the Middle West Department of the American Missionary Association, headquarters at Cincinnati. After lengthy consideration and the appointment of a committee to especially investigate the whole matter, the Board have, by unanimous vote, had their designs carried out. One week ago last Friday, Wm. Penn Nixon, President, and Joseph F. Larkin, Treasurer, were directed to execute the necessary deeds to pass the property of the Commission, to the Association, in question. On Friday, March 11th, the Board met for the last time, and completed the signing of the minutes and resolutions of transfer and other matters necessary to complete their work. Thus this Commission, which has been one of the most active and efficient in the work of educating the freedmen, and supplying their

physical necessities, has ceased to exist as a working body. It will be gratifying to our readers, however, to know that none of the workers in the good cause will cease their exertions, but simply change the channel through which they labor. The Middle West Department of the American Missionary Association, is essentially Western in its organization, and will retain the especial features of the Freedmen's Aid Commission, together with the prestige of a powerful and permanent national institution. The Board of Directors of the Commission cordially recommend it to all their friends. The following is a list of the names of the members of the Board, and the address which they issue to the public:

Board of Directors—Hon. Wm. Penn Nixon, Levi Coffin, Rev. R. S. Rust, Dr. J. P. Walker, E. Harwood, Esq., R. M. White, Esq., Rev. G. M. Maxwell, Rev. A. Ritchie, Rev. J. B. Stewart, Rev. H. D. Moore, W. C. Gray, Esq., Rev. E. M. Cravath, John Webb, Jr., Esq., R. B. Pullan, Esq.

The Executive officers of the Western Freedmen's Commission issue, in connection with this announcement, an able "*Address to their Supporters*," from which we copy the following interesting items:

The members of the Commission having set their great movement in motion in the West, and having impressed their plans and ideas of educating and developing the freedmen, in the work throughout the Southwest, have felt for the last year that the mission of their organization was about completed, and have been looking about them for an association to which they could turn over the work with an assurance that it would be carried on in a manner satisfactory to themselves and their friends and supporters. They have decided in favor of the American Missionary Association, for the reasons that it is less open to the charge of sectarianism, and its managers more thoroughly familiar and imbued with the plans, spirit and workings of the Commission, than any other. For more than three years we have been working through their officers and agents, and they through ours, without a jar or a word of discord. We feel, therefore, that we can leave our work to



them with an assurance that it will be completed after the plans, and in the spirit, in which we began it. The change will cause no pause in any department. Not a school will stop, nor a teacher cease his labors.

We esteem it our duty here to say a word in regard to our venerable friend, Levi Coffin. The good record of this Commission should be set down largely to his credit. His influence gave it birth, and his incessant labors and the influence of his name, both in this country and Great Britain, did more to build it up and sustain it than anything else. After a life devoted to securing the abolition of slavery, "it is in the fitness of things" that "the evening of his days" should be so influentially continued in the same line of benevolence. We are glad to state that his labors do not cease with those of the Commission, but that he will continue in the same relation to the work with the American Missionary Association as heretofore to the Western Freedmen's Aid Commission. He will continue to represent our work, especially in connection with the permanent normal schools which have been founded and fostered by the Commission. This, we take it, will be voucher sufficiently, if any were needed, that economy, benevolence and the true missionary spirit will prevail in every department of the work.

The transfer of the Commission will in no way change the administration in the Middle West Department. The work will continue under the same officers, assisted by the same advisory board as during the past year.

We also desire here to express our gratitude to our friends of Great Britain and Ireland, and of the Continent, for their generous contributions made to the cause of education in the South through this Commission. They have done a noble work, and we are glad to leave as a legacy to coming generations permanent institutions such as Fisk University, Nashville, Tenn., Ely Normal School, Louisville, Ky., and others of prominent character, which shall stand as living monuments of their Christian liberality.

## THE SOUTHERN PRESS.

### THE RADICAL WING.

The colored people of the South, are addressing themselves earnestly to the solution of the great problems of industrial and political reconstruction. Their friends at the North, need to know more in order to appreciate better, the nature

of these difficult problems, for we have a common interest in their adjustment.

There are several papers published at the South, either by the negroes themselves, or by their friends, and these give to us, our best idea of the passing struggle. We have supposed it would daily interest our readers, to know some thing of these papers, to read some significant items cut from them:

*The Daily Republican*, which is also published in Charleston by the whites:

### Model Clergymen.

President Grant says, "Let us have peace." His Excellency says, "Let us work;" but we feel now that our only motto should be, "Let us pray." Pray to be delivered from our quondam preachers; pray that they be torn up root and branch, and make room for others better; for none could be worse.

The subject of our comments is one that merits the censure and ridicule of every one. It is a conversation which took place at Nickerson's Hotel, Columbia, a short time since, between a prominent member of the Southern Methodist Church of C—, South Carolina, and several preachers of the same denomination. The business that called them there was the releasing, of the property, belonging to the Columbia Female College, of which they were trustees. They were engaged in conversation in a loud tone of voice, and many persons were unwilling listeners to their remarks. With eminent fitness, religious topics were chosen, and the term "brother" handled with a grace and ease worthy of better men.

The gentleman from C— referred touchingly to the breaking-up, of families as one of the results of the late war, and spoke of several of his relations who had moved to other portions of the State; among them one who was now in Abbeville County, and whom he had not seen since 1860. He referred to his relative's Christian deportment, and said that he was now teaching school, adding that, "among his beneficiaries were the children of that fellow Martin, who was killed in Abbeville, and who, of course, ought to have been killed." To which his reverend brothers all nodded assent. Further on in the conversation, he alluded to political matters, and referred to the "sad condition of the Legislature." He said, "they would make a change next fall."

Another brother saw fit to say, "It is well enough, to lead the negroes to believe, that we will accord to them full political and civil rights; and it would be well to elect a few of them to office. But intelligence and virtue, are bound to rule." He directly intimated, that they intended to give the colored man the cold shoulder, as soon as they got in power themselves.

The first part of the conversation in relation to the murder of poor Martin, is its own comment. Every one knows that Martin was a member of the Legislature, a harmless man, and was murdered by the Democratic party, in October of 1868, his only crime being that he was a Republican.

*The New Era.* Rev. J. Sella Martin's paper, Washington, D. C.

#### Proscription.

If a colored child is maltreated, its parents or guardians have the right, in every State of this Union at present, of at least *seeking* a remedy in the Courts. But if the mind of the child is poisoned with the knowledge of being proscribed, there is no redress. When we ask for redress, we are told that the progress already attained is so wonderful and unexpected that we ought to be content with what we have, or at least be cautious how we endanger the future by asking too much; and some colored people are silly enough to echo these platitudes of prejudice.

We have gained nothing that we have not earned. Military necessity, was the parent of our freedom, and anti-slavery philanthropy was simply a name, in which the deed was christened. And after we contributed our part towards the victory which could not have been won without us,—after we deserted Southern fields, and thus stopped the food of the Confederate soldiery, and joined the Northern ranks to swell the number of their recruits, greater battles still had to be fought, through the last ditches of the 13th 14th and 15th Amendments.

And still it is a fact, that throughout the South proscription stares us in the face. We should, not object, if qualifications for genteel gatherings, were rigidly confined to a circle of genteel appearances, so that a vulgar negro should fare the same as a vulgar white person.

But arbitrarily to cut a human being of any race, color, or condition, off from the ennobling influences of Shakespeare's plays, Beethoven's music, Ruben's pictures, and

the songs of all the masters, is an outrage that ought not to be tolerated for an hour.

It cannot be proved that negroes are gentlemen beyond others, nor is it charged. We have never heard that negroes are not willing to pay their way: a supercilious prejudice never asks the question. A real gentleman takes less exception to a colored man, in any walk of life than a *parvenu*.

Where, then, is the secret of this opposition to our culture, in the form in which it is offered to other men?

It is in the mere customs of society. In a few of our leading men dare the dangers of a social mingling of the races, not merely in the heat of an election contest, when true manliness is discounted in advance, in the market of politics, but in the cooler hours when men sit down to think of friends, and when they are able to count their friends in the light of reason, rather than in the twilight of expediency; and, ere long, America will be like Europe in regard to proscription on account of color.

No man need be afraid now, since the Chief Magistrate of the nation, receives all alike at his levees; since, in fact, the chief men of the Washington society invite colored men to their receptions.

The man who, for the hour, stands in the way of humanity in getting all it craves for in church; or State, or parlor, does so at his political peril. The man who denies to the colored man, by his refusal, timidity, or secret connivance, the means and agencies of education enjoyed by himself, is both untrue and short-sighted; and in politics he will also be short-lived.

*The Missionary Record*, published at Charleston, S. C., and edited by the blacks, speaks on the present State administration, thus:

It has, by a wise policy, restored confidence in the credit of the State, and by wise legislation, given encouragement to capitalists to bring money into the State where the laboring men can be remunerated for their honest toil. This administration has sought to foster the poor man's interest, and at the same time not to discourage the wealthy. We ask, could the Citizens' Party have done anything more? Could they have done any better? We ask, if this is evidence of corruption? Is this robbing the people? Is this class Legislation? Is this what the Press of this State calls corruption? We challenge those who make the charge of cor-



tion to prove that there has been one act of Governor Scott, or of any Executive officer of the State, which was a corrupt transaction. The second charge which is made is, that the taxes are "oppressive." To this we answer, that the great burden of taxation on the people was imposed by the Democrats who did not pay their honest debts contracted while they were in power, and which the republicans have had to pay in order to maintain the credit of the State, and the honor of the party. We ask, is this wrong, perpetrated by the party in power, or should the Democracy be held responsible for the oppression of the people? Let every voter ponder these facts before he goes to the polls.

### BOOK NOTICE.

CHRIST COMING IN HIS KINGDOM, and the "Gates Wide Open" to the *Future Earth and Heaven*: Adventism, Millenarianism, and a good Materialism exposed and refuted, and the true nature of Christ's Kingdom unfolded.

BY A CONGREGATIONAL MINISTER.  
"The cause which I knew not I searched out." Job xxix. 16.

NEW YORK: N. Tibbals & Co., 37 Park Row.

BOSTON: D. Lothrop & Co., 40 Cornhill.

CHICAGO: W. G. Holmes, 148 Lake Street.

This volume is a moderate sized book about 400 pages, and can be had at the cost of \$1.50. It has been reviewed by the *Christian Union* with great severity; by the *Advance* and other papers with qualified, and by the *Congregationalist* with unqualified approbation.

Our own examination of the book shows that the writer maintains with vigor the orthodox ground against Millenarians, Adventists, &c., &c., but that in doing so he uses weapons and occupies strategic positions not generally taken by ordinary writers. Thus, for example, he regards "the thousand years" as past; the New Heavens and the New Earth, as the earth morally regenerated by the Gospel, and the true Millenium, and discards the resurrection of the material body, thus securing, as he claims, an impregnable line of defence against all materialistic views, ancient or modern.

We have long known the writer, Rev. T. B. Orvis, as a faithful pastor and diligent student, and this book embodies the results of years of patient and industrious investigation into these important subjects.

## CHILDREN'S DEPARTMENT.

—:O:—

### POETRY.

#### QUESTIONS.

MAMMA, when our Lord was a dear little child,  
Did his mother love him as you love me?  
Do you think that he played and prattled and  
And loved to clamber upon her knee? [smiled,  
Did he say his prayers when he went to sleep,  
Asking God's care for his mother dear?  
Did he ever grieve? did he ever weep?  
Did he ever wish? did he ever fear?

Did he understand what the Prophets meant?  
Did he always feel *sure* that he was the Lord?  
Did he always know that he had been sent  
To open the strait and the narrow road?

At night, I suppose, when all were asleep,  
The angels came and talked with him long—  
Bade him his faith and his courage keep.  
Sung him to sleep with their heavenly song.

I shall some time know; for now above,  
Where the golden gates in splendor shine,  
The Lord of Light and the Lord of Love,  
He sits in a glory all divine;

All divine, and with naught of earth  
Save the glorious form which he took away;  
Yet I'm sure he remembers his lowly birth,  
And I know that he hears when children pray?

BEAUTIFUL FEET.—"Wha ugly feet!"  
said a little girl, pointing from a window  
to another girl about her own age who  
was passing. To her surprise her mother  
answered:

"I think Caroline has the most beautiful feet, of any girl in the village."

"Why, mother! Just look at them!" she replied.

Then her mother said:

"Beautiful feet are they that go  
Swiftly to lighten another's woe  
Through Summer's heat and Winter's snow."

Now, Caroline's feet are carrying her, on errands of mercy—sometimes to read to blind Peggy, sometimes to amuse poor lame Eddy West, and sometimes to hunt up new Sunday School scholars among neglected children. I think her feet must be beautiful, for the Bible says, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace!"

## SOWING LITTLE SEEDS.

Little Bessie had a present of a new book, and she eagerly opened it to look at the first picture. It was a boy sitting by the side of a stream, and throwing seeds into the water.

"I wonder what this picture is about," said she; "why does the boy throw seeds into the water?"

"O! I know," said her brother Edward, who had been looking at the book; "he is sowing the seeds of water-lilies."

"But how small the seeds look," said Bessie. "It seems strange that such large plants should grow from such little things."

"You are just sowing such tiny seeds every day, Bessie, and they will come up large, strong plants after a while," said her father.

"O, no, father, I have not planted any seeds for a long while."

"I have seen my daughter sow a number of seeds to-day."

Bessie looked puzzled, and her father smiled and said:

"Yes; I have watched you planting flowers, and seeds, and weeds to-day."

"Now I know that you are joking, for I would not plant ugly weeds."

"I will tell you what I mean. When you laid aside that interesting book, and attended to what your mother wished done, you were sowing seeds of kindness and love. When you broke the dish that you knew your mother valued, and came instantly and told her, you were sowing the seeds of truth. When you took the cup of cold water to the poor woman at the gate, you were sowing seeds of mercy. These are all beautiful flowers, Bessie. But I hope my little girl has been planting the great tree of 'love to God,' and that she will tend and watch it, until its branches reach the skies, and meet before His throne."

"And the weeds, father?"

"When you were impatient baby you sowed the seeds of ill-temper. When you waited some time after your mother called you, you sowed disobedience and selfishness. These are noxious weeds. Pull them up. Do not let them grow in your garden."—*Observe*

## TEACHERS' CORRESPONDENCE

Correspondence between our teachers in the Southern field, and Northern churches contributing to our cause, proved an efficient means, for diffusing knowledge of our work, and increasing the interest felt in it. When this interest finds expression in some acknowledgment of the letters, or in other words when the correspondence is not all on one side, it is fraught with happy results.

The teacher is cheered and encouraged in her labors, by the prayers and sympathy of loyal hearts, and often is able to represent the scenes of her labor by word-pictures, vivid, and true to life. The following extracts from letters will show the feeling of our teachers.

Are we to use all our leisure time, and expend our little remaining strength in writing letters to churches, that do not think enough of them to even say that they are received? In fact, I have to think that they have been so thrust upon societies, that they care nothing for them. If I were the only neglected, I should attribute it all to the quality of my letters, but there is only one of our family who does receive any reply, and she corresponds with churches to whom S. S. letters are a thing. If I could be convinced that my letters are helping the A. M. A., I would be willing to write on, as discouraging it is. I have nearly reached that point where I shall affirm that *I will never write another one*; however, I will obey your direction.



do not merely speak my own mind, all the teachers feel as I do.

Can you not relieve me from writing any 'excepting my own Sabbath school?

In my letters to other schools, I have said that I should be very much gratified to receive a line from them in reply, but I have received none, I can but think that my letters are not much desired.

I do not wish to shirk from my duty in the least, but it seems to me I can be more useful in another way, either in teaching or visiting.

Yours in Christ,

Yours of date November 25th, requesting "Sabbath-school letters" is received. Contrary to my inclination, I will accept the task, hoping thereby to help on the work of Christ in the way of benevolence.

"I have just come in from some calls among the poor, and am moved to say so, although *I did not wish* to write to more S. schools, yet I am willing to take another on my hands, if it be one, from which I may feel at liberty to ask more than their contribution for teacher—that is, clothing or money for poor. It is distressing to see such destitution with no means to relieve even the present suffering. I hope you will try to impress upon your contributors the importance of answering the letters received from teachers."

But here comes one with a different suggestion:

"I have been particularly fortunate in receiving answers to my Sunday-school letters;—have heard something from every place but one. Mr. — wrote me a really beautiful letter. Last week I wrote to S. S. a ten-page letter, and sent a photograph of the school-house; was a little alarmed myself at the length of the epistle, but writing about the colored churches and missionary work here, I couldn't stop sooner. Writing has not, as

yet, been the *least burden* to me, and I'm not going to have any fearful forebodings respecting it."

#### Good Advice.

An old negro preacher, referring to the general tendency of people to wish they had the talents of somebody else, confident that they would do a great deal of good in the world, put the case thus clearly: "What would de hummin' bird do wid de eagle's wings? he could sip de leastest sweet from no flower. And what could the eagle do wid de hummin' bird's wings? he would kick de earth all de time and nothin' else. Bredren, use de wings of faith God can gib you and God will care for both de eagle's and de hummin' birds' flight."

#### FRIENDLY WORDS.

Our editorial labors are sometimes lightened, by such pleasant words, as the following. A clergyman writes concerning missing numbers of our magazine.

"Our Postmaster, who is a pattern of accuracy, thinks it has never come into his hands. I value the work too highly, (the blessed record of the triumphs of civilization and christianity, among the freedmen,) to have a number fail.

"In an early stage of my ministry, I labored in the low country of South Carolina, and the AMERICAN MISSIONARY carries me right back to my old field."

#### American Missionary Association.—

DEAR SIRS: I delayed writing to you for want of time and some means to send, until now. But let me say to you that it has not been for want of a disposition to assist you, in your attempt to serve God in the cause of humanity.

I take several papers regularly, and others are sent me *irregularly*; but there is none that I receive with more interest than the AMERICAN MISSIONARY, and I believe it is doing more for moral reform, and the cause of God and humanity, than any other paper now published in the United States. The little messenger tells once a month, what God and good men, are doing to bring on that time promised when the heathen shall be given for His inheritance and the utter-

most parts of the earth for His possessions.

Yours in the cause of Christ.

### LETTER TO TREASURER.

MASSACHUSETTS, April 13th, 1870.

DEAR SIR: I agree with President Grant, that now we have given the ballot to our late slaves, we must educate them to act intelligently and wisely.

Enclosed please find a draft for \$1,500, which credit from "Anonymous," and oblige

Yours truly,

### RECEIPTS

FOR MARCH, 1870.

MAINE, \$146.60.

Bangor. Coll. Anniversary Penobscot Co.	
Aux. First Parish Ch., for a Teacher, \$5.	
First Parish Ch. \$44., for a Teacher, and to const. REV. NEWMAN SMYTH L. M.	94 00
Camden. Cong. Ch.	19 61
Litchfield. "A. F."	2 00
New Sharon. Cong. Ch.	10 00
Newfield. Mrs. N. A.	1 00
Portland. B. of C.	
Sandy Point. Mrs. C. L. S.	1 00
Union. Cong. Sab. Sch.	6 00
Woolwich. Cong. Ch. \$10., Isaac Thwing \$2., Mrs. R. C. \$1.	13 00

NEW HAMPSHIRE, \$233.14.

Amherst. Miss C. M. B.	1 00
Atkinson. Cong. Ch.	12 29
Candia. Cong. Ch., to const. EDMUND HILL L. M.	46 50
Derry. Mrs. P. B. DAX, to const. herself a L. M.	30 00
Dover. First Cong. Ch. (\$30 of which to const. REV. G. B. SPALDING L. M.).	108 30
Epsom. Cong. Sab. Sch.	10 30
Gilmanton. Luther E. Page.	5 00
Goffstown. Rev. A. M.	25
North Hampton. Maternal Ass'n.	5 50
Swansey. Cong. Ch.	9 00
Troy. Mrs. S. W. Jones.	5 00

VERMONT, \$577.97.

Barre. Cong. Ch.	40 00
Bellows Falls. Cong. Ch.	7 37
Brattleborough "Mrs. B. H. V. D."	20 10
East Rupert. Aaron Sheldon.	2 00
Chelsea. Cong. Ch., to const. DEA. SAM'L DOUGLASS L. M.	35 50
Dummerston. A. Chandler \$2, 4 Individuals \$1. each, Others \$9.50.	15 50
Grauby. Ashley Appleton \$5., Mrs. N. A. and Rev. J. E. \$1. ea.	7 00
Grand Isle. By O. G. Wheeler.	4 00
Harford. "A Friend"	1 00
Jericho Centre. Julia Graves.	2 00
Northfield. Cong. Ch.	21 80
Post Mills. Cong. Ch.	8 60
Rochester. Cong. Ch.	22 00
Royalton. Cong. Ch.	27 00
Ripton. Cong. Ch.	10 00
Saint Albans. First Cong. Ch.	221 00
South Hero. By O. G. Wheeler.	8 00
Springfield J. C. Loveland.	5 00
Stowe. Cong. Ch.	26 55
Wells River. Cong. Ch., to const. ISRAEL SIX L. M.	50 00

West Brattleborough. Cong. Sab. Sch.	1
West Fairlee. Cong. Sab. Sch.	2
Windham. Cong. Ch.	2

MASSACHUSETTS, \$3,681.21.

Abington. Second Cong. Ch., to const. W. F. OBER, L. M.	5
Amherst. Amherst College, E. S. Snell.	2
Andover. Student, Theo Sem.	2
Ashland. Ladies of Cong. Ch. b. of C.	1
Boston. Mount Vernon Cong. Ch. (addl) \$40. American Tact Soc. Grant of Books and Papers, val \$200.	4
Brookline. "M. and H. S. W."	10
Cambridge. Mrs. G. G. Hubbard, Books.	1
Cambridgeport. Mrs. S. U.	1
Canton. Evan. Cong. Ch.	1
East Randolph. "A Friend" \$5., Mrs. Nichols \$1 50.	1
Falmouth. First Cong. Ch. \$54.35, Reuben Merrill \$10.	6
Fitchburg. Mrs. A. E. Wright, Mrs. E. M. Fairbanks and J. C. Spaulding \$5. ea.	1
Framingham. J. M. Amsden.	1
Gardner. First Cong. Ch., for a Teacher, and to const. REV. JOHN E. WHEELER, LEWIS H. GRAHAM, PHILANDER DERBY, MARO COLLESTER, CHAS. P. WOOD, JOHN A. DUNN, Mrs. LUCY SAWIN and Mrs. SARAH B. ALLEN L. M's.	26
Granville. Cong. Ch.	2
Grantville. Cong. Ch.	5
Great Barrington. ESTATE of Mark Rosseter \$100, less Gov. tax and Ex., by Mrs. C. H. Rossefer, Ad'x.	93
Greenfield. Rebecca Allen and S. A. Smead \$5 ea.	1
Groton. D. Adams.	1
Hubbardston. Otis Ware.	1
Lawrence. Lawrence St. Cong. Ch.	13
Lee. J. W. B.	12
Lowell. A. R. Mead, for Mendi M.	1
Middlefield. Cong. Ch.	12
Nantucket. North Cong. Ch.	1
Natick. First Cong. Ch., to const. MARK B. BABB L. M.	3
Newburyport. F. W. Smith.	4
Northborough. Cong. Ch.	4
Northampton. C. K. Clark.	1
Norton. A. P. G.	1
Salem. J. P. A.	1
South Amherst. J. E. K.	1
South Plymouth. Cong. Ch.	1
South Wilbraham. Dea. S. Sessions.	1
South Worthington. R. P. B.	1
Stockbridge. "A Friend"	1
Spencer. Conference of Churches.	1
Springfield. Churches in Hampden Co. \$81.18, First Ch. \$13.15.	12
Sunderland. ESTATE of Perrin N. Richards \$100. (less Gov. tax), by James B. Prouty, Ex.	94
Taunton. A. A. L.	1
Townsend. S. W.	1
Upton. "Friends" \$30., to const. DEA. CHAS. H. LELAND, L. M., Cong. Ch. \$29., Rev. S. C. Dyer \$10.	6
Ware. First Cong. Ch. (\$93.25 of which from C. McClintock)	14
Westborough. Miss Mary L. Demond \$3., Ladies' b. of C, Evan. Ch. b. of Books.	1
Westfield. D. P. A.	1
Weston. Mrs. M. A. H. Bigelow.	10
Williamsburg. "Friends," for a Teacher, by Rev. E. W. Merritt.	15
Worcester. George M. Rice \$50., to const. Mrs. CHARLOTTE A. TOMBLIN L. M., Plymouth Ch. \$34.48.	8
Worthington. Wm. Packard.	1

RHODE ISLAND, \$162.25.

Bristol. Cong. Ch. (\$100 of which from Robert Rogers) for a Teacher, and to const. THOMAS M. MAY, WM. H. SPOONER, MISS HARRIET P. WARDWELL, Mrs.	
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POLLY WALDRON and Miss SARAH B. MANCHESTER, L. M's.....	162 00
Providence. J. G. ....	25

## CONNECTICUT, \$1,095.39.

Chester. Cong. Sab. Sch. b. of C. ....	
Colebrook. Mrs. Jennette C. Stillman, to const. Wm. P. LAWRENCE L. M. ....	37 00
East Bridgeport. Cong. Ch. ....	12 50
East Hampton. Union Cong. Sab. Sch. ....	7 00
Ellington. Cong. Sab. Sch. ....	14 00
Hanover. Cong. Ch., to const. LYNDE E. BUSHNELL L. M. ....	30 00
Hartford. Rev. Alpheus Winter \$10., V. Moses \$2. ....	12 00
Hebron. Cong. Ch. ....	32 60
Lebanon. Exeter Cong. Ch. ....	24 50
New Haven. Rev. Wm. Patton, D. D., \$50. to const. EZEKIEL H. TROWBRIDGE L. M. "A Friend" \$50, B. P. 60c, Olivet Mission School \$13. ....	113 60
North Greenwich. Cong. Ch., to const. ROSWELL MILLS and WILLIS H. WILCOX L. M's. ....	67 00
Norwich. Broadway Sab. Sch. for a Teacher ....	37 50
Orange. Cong. Ch. ....	57 00
Portland. First Cong. Ch. ....	24 20
Plymouth. Cong. Sab. Sch. for Mendi M. ed. of a boy. ....	72 48
Redding. Cong. Ch. ....	17 00
Roxbury. Cong. Ch. \$24, H. M. Booth \$10. ....	34 00
Stafford Springs. Cong. Sab. Sch. for a Teacher. ....	50 00
Stamford. First Cong. Ch. ....	29 40
Terryville. C. R. Williams, bal. to const. REV. HORACE R. WILLIAMS L. M. ....	10 00
Thomaston. Cong. Ch. ....	294 60
Watertown. Cong. Ch. (\$30. of which from Truman Percy to const. Anna E. Bassett L. M.) ....	94 92
West Meriden. E. K. Breckenridge. ....	5 00
Whitneyville. H. H. ....	1 00
Winsted. Mrs. L. W. H. and Miss E. C. \$1. ea. ....	2 00
..... "A Friend." ....	50 00

## NEW YORK, \$585.01.

Belfast. S. W. M. ....	25
Bergen. Mrs. F. D. Kingman ....	5 00
Brooklyn. Mr. Noyes, for Chinese M. ....	5 00
Cazenovia. E. L. P. ....	1 00
Chesterfield. K. H. ....	50
Churchville. Cong. Ch. ....	9 00
Claverack. Rev. David A. Jones. ....	10 00
Deansville. E. B. Barton. ....	100 00
De Ruyter. Seventh-day Bpt. Ch. ....	12 35
East Pharsalia. Cong. Ch., add'l. ....	1 25
Evans. Mrs. C. W. R. \$1., Mrs. C. R. 50c. ....	1 50
Fowlerville. Cong. Sab. Sch. \$12.31, Others \$9.60, for a Teacher. ....	21 91
Greenpoint. Mrs. D. D. Boyce. ....	1 00
Hagaman's Mills. A. J. Hageman. ....	30 00
Jefferson. Mrs. B. Hubbard. ....	3 00
Lakeville. Christian Ch., Rev. Geo. Hubbard, G. C. Northup and A. O. Birge \$5. ea. for a Teacher. ....	15 00
Little York. John Pratt and Mrs. Polly Blashfield \$2. ea., F. F. P. \$1. ....	5 00
Avonia Center. Presb. Ch. for a Teacher. ....	22 50
Avonia Station. L. E. Smith \$10., Mrs. E. Boardman, M. D. Thayer, B. L. Steadman, A. Hamilton and C. C. Chapin \$5. ea. for a Teacher. ....	35 00
New York. Church of the Puritans, Mon. Con. Coll. \$31.25, L. Railsback for Chinese M. \$25, Dr. A. S. Ball \$10, R. Ayers \$5., Charles R. Law \$3. Mrs. R. P. P. \$1., J. C. 50c., A. A. Low & Bros., chest of tea, Five Points House of Industry, bdl. of Hats, — one bdl. C., one pkg. S. S. Times, one pkg. S. S. Music. ....	75 75
Wadsworthburgh. Dea E. Northam. ....	2 00
Windsor. "Friends" by Mrs. James Barnett, b. of C., E. L. 50c. ....	10

Onondaga Valley. Presb. Ch. by Wm. Sabine. ....	50 00
Patchogue. Mrs. E. A. O. and R. S. T. ....	1 00
Pekin. Mrs. Anna Root. ....	5 50
Pompey. S. P. Hayden \$10., Geo. Wells \$5., for a Teacher. ....	15 00
Poughkeepsie. First Cong. Ch. \$55., D. C. Foster \$5., Mrs. H. G. Eastman and Myra M. Fowler \$2. ea., H. D. V. \$1. ....	65 00
Preston. William Packer. ....	20 00
Saratoga Springs. Mrs. A. M. Wheeler \$1.50, Mrs. S. S. 50c. ....	2 00
Springville. Ladies' Benev. Soc. of Presb. Ch. \$2. and b. of C. ....	2 00
Sweden. Jacob Sutphen. ....	5 00
Tarrytown. "A Friend" ....	10 00
Warsaw. H. Sheldon. ....	5 00
West Bloomfield. ESTATE of Titus Canfield \$50., less Gov. tax, by M. S. Hall, Ex. ....	47 00

## NEW JERSEY, \$373.23.

Newark. "A Friend" \$100, Sab. Sch. Miss. Soc. of First Cong. Ch. \$90 for a Teacher and to const. WILBUR B. WILKINSON and Rev. Geo. BROWN, L. M's, Miss Jemima Tucker \$50., Dea. J. H. Woodhull \$20., Job Haines \$10., Belleville Ave. Cong. S. S. 2 pkgs. S. S. Papers. ....	270 00
Orange Valley. Cong. Ch. ....	78 23
Springfield. Presb. Ch. Sab. Sch. ....	25 00

## PENNSYLVANIA, \$33.

Chester. Rev. Geo. Hood. ....	5 00
Media. Nellie M. Ayers. ....	2 00
Scranton. F. E. Nettleton. ....	15 00
Spring. Howell Powell. ....	10 00
Terrytown. G. F. H. ....	1 00

## KENTUCKY.

Berea. W. W. W. ....	1 00
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## NORTH CAROLINA.

Dudley. Individuals, by D. C. Granderson	2 25
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## GEORGIA, \$109 70.

Augusta. S. B. B. ....	1 00
Thomasville. Freedmen for Schools. ....	108 70

## ALABAMA, \$2,465.

Mobile. Public School Fund. ....	2000 00
Selma City. Public School Fund. ....	465 00

## MISSISSIPPI.

Columbus. Freedmen for Schools \$145.40, Local Sch. Fund \$50., Bureau R. F. and A. L. \$25. ....	220 40
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## MISSOURI.

Webster Groves. Cong. Ch. ....	25 00
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## FLORIDA.

Gainesville. Colored Sab. Sch. ....	2 15
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## LOUISIANA.

..... Bureau R. F. and A. L. ....	830 00
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## TEXAS, \$527.14.

Austin. Freedmen for Schools. ....	40 45
Houston. Freedmen for Schools \$306.69, Bureau R. F. and A. L. \$120. ....	426 69
Huntsville. Freedmen for Schools \$40., Bureau R. F. and A. L. \$20. ....	60 00

## OHIO, \$838.30.

Ashtabula. "A Friend" to const. A. E. NELLIS, L. M. ....	50 00
Austinburg. L. B. Austin. ....	100 00
Belle Centre. "A Friend" ....	5 00
Bellevue. John Lindsey. ....	5 00
Bethel. Mrs. S. A. Cannel. ....	3 50
Camden. C. Low. ....	10 00
Cleveland. Freedmen's Aid and Ed. Soc. \$25., Ladies' Soc. First Presb. Ch. \$2. ....	27 00
Clifton. J. K. ....	1 00

Cincinnati. Joseph Kinsey \$25, I. Wynne and R. B. Field \$10 ea., "A Friend," I. Paul, I. W. Ryland, A. Worth, W. S. Merrill, W. D. Chipman, H. W. Hughes and I. R. Hunter \$5 ea., Cash \$2.....	87 00
Delaware. Rev. John H. Jones.....	30 00
Edgerton. "A former teacher".....	5 00
Fort Recovery. J. F.....	1 00
Granville. Dr. W. W. Bancroft \$30, to const. Rev. A. L. Dudley, L. M., Mary M. Wyncoop, Graham Griffith and E. C. Wright \$10 ea., Saml. Rose \$5, Mr. Johnson \$3, Rev. Mr. Garland, W. Pichard and Capt. Parsons \$2 ea., H. Woolcott \$1.25, 7 Individuals \$1 ea., Others 60c.....	82 85
Greenfield. H. S.....	25
Irwin Station. J. Fullerton and Wm. Howard \$5 ea., Cash 20c.....	10 20
Lafayette. Cong. Ch.....	12 00
Marietta. First Cong. Ch.....	112 35
Marysville. Union Meeting (Cong. and Presb.) \$15.5, Private Coll. \$13.60, O. M. Scott \$10., Cash \$1.....	40 10
Middlebury.....	6 45
Milford Center. Richard Gabriel, John Reed and Philip Coe \$5 ea., Wm. Peter and Elizabeth Mann \$3 ea., B. H. Griswold \$2.50, H. Stokes and Mrs. H. Gabriel \$2 ea., 7 Individuals \$1 ea., Others \$5.50.....	40 00
Newark. Mrs. L. S. Wheaton.....	5 00
North Madison. A. J. KING \$10. bal. to const. himself L. M., J. L. Hardy \$5., H. Roberts \$1.....	16 00
Oberlin. Unity Ch.....	5 00
Pittsfield. D. L.....	25
Salem. Asa W. Allen \$100 to const. B. ELIZA RIPLEY, JOANNA W EDWARDS and DEBORAH ALLEN L. M's, Mrs. A. E Smith \$5.....	105 00
Salineville. Isaiah Burson and Mrs. J. Burson \$2 ea., Miss H. B. \$1.....	5 00
South Newbury.....	30 35
Strongsville. Mr. Hinman \$5., "Strong" \$2., for a Teacher.....	7 00
Vermillion. "A Friend".....	1 00
Wakeman. Sarah D. Todd.....	5 00
Willoughby. E. L.....	1 00
Woodstock. John McDonald \$10., J. L. Cranston, Edward Cranston and David Penfield \$5 ea., Two Individuals \$2 ea.....	29 00

## INDIANA.

Crawfordsville. Prof. C. Mills. bal. to const. HON. JOHN COBURN, L. M.....	15 00
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## ILLINOIS, \$653.83.

Aurora. Miss C. B. T.....	1 00
Batavia. Cong. Ch. addl.....	28 75
Chicago. Leavitt St. Cong. Sab. Sch.....	46 00
Concord. Cong. Ch. addl.....	25 00
Delavan. Thomas Goodwin \$2, Mrs. S. Trollope and Others \$3.....	5 00
Dixon. C. A. Davis.....	2 00
Dover. Cong. Ch. addl.....	6 00
Dundee. Cong. Ch.....	35 00
Freedom. J. Hubbard \$10., "Friends" \$1.....	11 00
Fremont. Cong. Ch.....	26 00
Galesburg. First Cong. Ch.....	69 00
Granville. Cong. Ch. addl.....	29 83
Greenville. "Friends".....	34 00
Lockport. Cong. Ch.....	35 00
Lowell. "Friends".....	2 00
Morrison. Mrs. S. T.....	10
Paxon. United Presb. Ch.....	25 00
Payson. Rev. Cephas A. Leach.....	16 00
Poplar Grove. Cong. Ch.....	18 50
Plymouth. Mrs. E. A. Denny.....	2 00
Princeton. Rev. A. R. Brooks.....	2 50
Richmond. Cong. Ch. addl.....	50
Sardwich. Cong. Ch.....	50 00
Sycamore. Cong. Ch.....	23 25
Quincy. Avery Turner.....	10 00
Waverly. Cong. Ch.....	120 00
Wheaton. Cong. Ch. addl.....	20 00

Winnebago. Cong. Ch. Sab. Sch. \$7.50, Sab. Sch. Dist. No. 5 \$2 50.....	10 00
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## MICHIGAN, \$510.15.

Benzonia. Cong. Ch., M. C. Coll.....	15
Detroit. First Cong. Ch.....	178
Dryden. Lydia A. Jackman.....	5
East Saginaw. Mrs. R. Pratt.....	15
Eaton Rapids. "Friends".....	5
Fairfield. J. L. D.....	20
Galesburgh. Cong. Ch. in part.....	20
Grand Rapids. Dr. A. Gadock \$10., S. S. Bailey and D. McNaughton \$5 ea.....	37
Greenville. Cong. Ch.....	5
Hart. Dr. Beers \$5., Others 90c.....	19
Lansing. Rev. S. O. Allen \$7., Dea. Siebins \$5., Others \$7.50.....	2
Leland. Rev. Geo. Thompson.....	1
Leslie. Rev. J. W. Allen.....	2
Marshall. Cong. Ch. \$4.50, Colored Ch. \$1.73.....	6
Mendon. Individuals, by R. D. Nichols.....	3
Romeo. Cong. Ch., in part, \$112.84, Christian Ch. \$8.75.....	121
Saint Clair. Benjamin Bissell.....	10
Saint Johns. D. B.....	1
Vermontville. Cong. Ch., in part.....	29
Victor. "Friends".....	14

## IOWA, \$40.50.

Burlington. David Leonard \$25., Mrs. Jos. Everall \$5.....	30
Cedar Rapids. Mrs. S. J. G.....	2
Des Moines. E. H. Gillette.....	2
Iowa City. Benj. Taibot.....	2
Hillsborough. J. W. Hammond.....	1
Washington. D. P. Sturgis.....	5

## WISCONSIN, \$117.82.

Beloit. Miss M. Cooley \$2., First Cong. Ch. addl. \$1.....	3
Hartford. Cong. Ch. \$24.50, Friends \$2c.....	25
Milton. Cong. Ch.....	10
Milwaukee. Spring St. Cong. Ch. addl.....	10
Waupun. Cong. Ch. and Others, in part.....	64
West Salem. Cong. Ch. addl.....	5

## MINNESOTA, \$31.43.

Excelsior. Cong. and M. E. Churches addl.....	9
Northfield. Cong. Ch. in part.....	9
Zenora. Cong. Ch.....	2
Zumbrota. Cong. Ch. and Sab. Sch. \$8.50, G. H. and E. H. 38c.....	8

## ARKANSAS.

Arkadelphia. C. G. S.....	10
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## KANSAS, \$27.

Grasshopper Falls. Curtiss Howe.....	10
Wabaunsee. First Cong. Ch.....	17

## CALIFORNIA.

Sacramento. Cong. Ch.....	57
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## OREGON.

Portland. James Steel.....	22
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_____ To const. Miss Lucy Ellen Wight, L. M.....	30
_____ "H. B. B.".....	10
_____ Mrs. Smith.....	2
_____ Mrs. M. Crane.....	1

## ENGLAND.

Liverpool, Dingle Bank. Mrs. Anne Cropper \$5.....	20
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Total..... \$13,403

W. E. WHITING,  
Asst. Treas.



# Constitution of the American Missionary Association.

Incorporated January 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations, and diffuse a knowledge of the Holy Scriptures in our own and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,\* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided, that children and others who have not professed their faith, may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October, or November, for the election of officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other coöperating bodies—each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-Presidents, a Recording Secretary, Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of not less than twelve, of which the Corresponding Secretaries and Treasurer shall be ex-officio members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counseling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selection of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which shall, by a reference mutually chosen, always entertain the complaints of any aggrieved agent or missionary; and the decision of such reference shall be final.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for acts of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call, in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Missionary bodies, churches, or individuals, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted,) in the regular official notification of the meeting.

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\* By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation, and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteous.

# THE AMERICAN MISSIONARY MAGAZINE.

This Magazine will be sent, gratuitously, to the Missionaries of the Association; and—if they shall request—to Life Members; to all clergymen who take up collections for the Association, or present its claim to their people, through the Monthly Concert, or otherwise; to Superintendents of Sabbath Schools; to College Libraries; to Theological Seminaries; to Societies of Inquiry on Missions; and to every donor who does not prefer to take it as a subscriber, and contributes in a year not less than five dollars.

## THE WANTS OF THE ASSOCIATION.

1. **MONEY**, to sustain our Schools and Missions.
2. **CLOTHING**, of all kinds, for the suffering Freedmen.
3. **BOOKS and Stationery** for Schools, *interesting books* for reading in families just learning to use them.
4. **SUPPLIES** for Teachers' Homes. *The boarding of our Teachers* is the heaviest item in supporting our Schools at the South. Any article of food in use in your home—flour, vegetables, dried fruits, pickles of any kind, hams, smoked or salt meat—will be most useful.

## SPECIAL DIRECTIONS FOR PACKAGES.

Boxes for Freedmen frequently come to the Rooms, to whose origin our only clue is the railroad or steamboat freight bill. Thus our desire to make proper acknowledgment to the donor is defeated. We wish to keep open the line of communication from those who give to those who receive. To secure this the boxes must be *identified* at the Rooms and in the field. We therefore again earnestly call the attention of friends to the following requests:

1. *Under the lid* of each box, put a list of the articles, and an envelope directed to *your post-office*.
2. Mark the box plainly to us; and somewhere on it put the *name of the town from which it comes*.
3. Notify us promptly of the shipment—when and by *what* line—and send duplicate list of contents *in letter*, to the office.

Our friends by taking the additional labor to follow exactly these directions, will add greatly to the convenience of our agents at the office, and secure for the donors, in nearly every instance, a letter direct from the teacher who distributed their gifts to the poor.

## SEND MONEY AND BOXES TO THE NEAREST A. M. A. OFFICE, AS BELOW:

NEW YORK . W. E. Whiting, 59 Reade St.

BOSTON . . . Rev. C. L. Woodworth, 5 Pemberton Square—Room 22.

CINCINNATI . Rev. E. M. Cravath, 176 Elm St.

CHICAGO . . . S. N. Clark, 38 Lombard Block.

## LEGACIES.

THE AMERICAN MISSIONARY ASSOCIATION is incorporated by special act of the Legislature of the State of New York. It is therefore earnestly requested of those who design to benefit the Association by giving it a place in their last Will and Testament, that they would use the following

## FORM OF A BEQUEST

"I BEQUEATH to my executor (or executors) the sum of — dollars in trust, to pay the same in — days after my decease to the person who, when the same is payable, shall act as Treasurer of the "American Missionary Association," New York City, to be applied under the direction of the Executive Committee of the Association, to its charitable uses and purposes."

The Will should be attested by three witnesses, [in some States three are required—in other States only two,] who should write against their names, their places of residence [if in cities, their street and number]. The following form of attestation will answer for every State in the Union: "Signed, sealed, published and declared by the said [A. B.] as his last Will and Testament, in presence of us, who, at the request of the said A. B., and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses." In some States, it is required that the Will should be made at least two months before the death of the testator.